--Part Two--

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NOTED NEW HARMONY

SKETCH OF THE INDIANA COMMUNITY FOUNDED BY ROBERT OWEN.

Enterprise That Attracted the Attention of the Civilized World—Its Educational Bearings.

The attempt made at New Lanark, Scotland, to carry into execution Robert Owen's cherished plans for the moral and intellectual regeneration of the operatives connected with the cotton mills at that place, had proved satisfactory beyond his most sanguine expectations. Under his beneficent sway, order, cleanliness, greater intelligence, economy and thrift had taken the place of indifference, slovenliness and squalor, and the workmen labored with greater contentment under present conditions and with larger hopes for the coming time. The effect of this radical change was to draw the attention of nearly every country of Europe toward the industrial village upon the banks of the Clyde, and as a result, visitors flocked in from every direction to witness the practical workings of the new system; even royalty thought it not beneath its dignity to join the throng of pilgrims to this new shrine. As many as two thousand visitors annually passed through the mills on a tour of inspection. Mr. Owen possessed the rare faculty of presenting his views (no matter how chimerical they might seem) in carefully worded phrases, injecting into them what, to him, was an intensive energy of meaning, and while he was spinning sea island cotton (which he introduced into England in 1790), he was also weaving in the mental loom his "New Views of Society."

Under his excellent management the mills at New Lanark prospered wonderfully. The profits for the first ten years were £60,000, while for the four years, 1809-1813, they amounted to £160,000. But Mr. Owen had broader views than mere money-making. He was a philanthropist in the broadest and best sense of the term. His ideals were of the loftiest and noblest character; his associations of the best and his friends and admirers were numbered by the thousand. Already he had come in contact with many of the most cultured people of his time. The Duke of Kent was his patron and during the years 1818-19, assisted by his brother, the Duke of Essex, generally presided at Mr. Owen's London meetings, where he addressed large audiences in the interest of his new doctrines. So cordial were the relations between Mr. Owen and his patron, that the latter planned a visit of three months to Braxfield, Mr. Owen's country seat, together with the Duchess and infant princess (now Queen Victoria), which was only prevented by the death of that distinguished nobleman. The Grand Duke Nicholas, afterwards Emperor of Russia, upon the recommendation of his mother, the reigning Empress, paid a visit to New Lanark; also, Princes John and Maximilian, of Austria, were drawn thither. Among his English visitors and friends were Lord Brougham, Miss Edgeworth and Wilberforce.

ON HIS TRAVELS.

At Paris, France, Mr. Owen met and conversed with Baron Cuvier, Alexander von Humboldt, Pouis Philippe, La Place and many other distinguished characters. Nor is it strange that he should have been lionized at the gay city in view of his supposed intellectual comradeship with Voltaire, Rosseau, St. Simon and Fourier. At Geneva he met Madam Necker and at Copec, Mademoiselle De Stael, daughter of Madam De Stael, and held delightful converse with these most gifted women. In the meantime his work, "New Views of Society," had found its way to nearly every European court and was attracting the attention of thinking people everywhere. Even Napoleon, while at Elba, upon request of one of his officers was made the recipient of a copy of the work, which he perused with great interest.

In 1794 Mr. Owen was associated with Robert Fulton, the American inventor, in a patent for transferring canal boats and their cargoes to and from higher levels to lower levels, and thus began that acquaintance with Americans and the advantages and possibilities of this country which finally culminated in his socialistic venture on this side of the Atlantic. It was, however, to John Quincy Adams, whose acquaintance he had formed while the latter was minister to the court of St. James, that he was most indebted. Mr. Adams not only favored him with his friendship, but offered to introduce his "New Views" into the United States by presenting a copy to the Governor of each State. So thoroughly did he carry out his promise that upon Mr. Owen's arrival in this country he found that his name and fame had already preceded him and in after years he could boast of having personally known every President from John Adams to Martin Van Buren.

It is not surprising, in view of Mr. Owen's recognized abilities as a successful manufacturer, the wide range of his acquaintance, his success as an organizer and manager of men; the wide-spread interest in his doctrines, together with his intellectual accomplishments, that he should feel himself abundantly able to successfully cope with social problems where others might fail. He could point with pride to the success of the community at Orbiston, near Bothwell, as positive evidence of success. Add to all these his purity of character, the uprightness of his intentions and the scrupulous integrity for which he was noted, and we get a glimpse of some of the hidden springs which prompted him to make "his generous thought" of planting a community in the new world a reality. To secure a suitable field for operations in the United States was now his object, nor had he to look far before a location admirably adapted to his purposes was found.

RAPP'S COLONY.

A colony of Germans under the leadership of their spiritual adviser, George Rapp, had emigrated from Wurtemberg in 1803 and settled on Conoquenessing creek, Butler county, Pennsylvania, where they laid out a village and christened it "Harmony." By industry and rigid economy they rose from poverty to comparative affluence, but they were not satisfied with their surroundings. They felt the need of water communication with the outside world and also a region more favorable to the cultivation of the vine. With this end in view, Frederick Rapp, an adopted son of George Rapp, was commissioned to visit the six Western States and select a location for the community and in the location of a site was to be governed by the following points as the basis of his choice—a healthy situation, good lands, water power and convient river communication.

After visiting the six Western States as directed and carefully inspecting every available location, he selected a site on the Wabash river, seventy miles from its mouth, located in the extreme southwestern part of Indiana, now known in the political world as the "Pocket." In the spring of 1814 the Harmonists sold their possessions in Pennsylvania for the sum of $100,000 and at once emigrated to their new home, which was then an unbroken wilderness, untenanted by man. Here they were subjected to many vicissitudes and trials, but they went to work with such earnestness and energy that soon "the wilderness was made to blossom as the rose." Their purchase of land amounted to thirty thousand acres, unsurpassed in point of fertility in any part of the Union.

It seems that these Rappites, so-called, were not associated in the bonds of unity from any clearly defined ideas of co-operative industry, but rather from a religious sanction, founded upon Acts iv, 32: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." They adopted celibacy in 1807 as being more favorable to the highest and best development of community life. Such a scheme was novel in the extreme to the people of the neighboring settlements and a great deal of curiosity was manifested regarding the possible outcome of so unnatural and irrational a plan. Even Lord Byron found sufficient novelty in this arrangement of the Harmonists to give them a passing glance in "Don Juan," Canto 15, Stanza 26.

To meet the needs of a community, the Rappites erected four large buildings designed for lodging and boarding houses, and such other buildings as were required. Mr. H. R. Schoolcraft, the noted ethnologist, visited this community in 1821, which he found to consist of "two hundred buildings of all descriptions, seventy of which were dwelling houses and the remainder divided between manufacturing and other industries; also a schoolhouse where the common branches were taught and a church over which Father Rapp presided with almost pontifical authority." That these people were deeply and sincerely pious is attested by Morris Birkbeck in his "Notes on a Journey in America." This intelligent Englishman thus describes a visit he made to Harmony in 1817: "Aug. 9. This day being Sunday afforded us an opportunity of seeing grouped and in their best attire a large part of the members of this wonderful community. It was evening when we arrived and we saw no human creature about the streets—we had even to call the landlord of the inn out of the church to take charge of our horses." Mr. Schoolcraft also gives us a passing glance of life at Harmony, especially the life which the "new women" led: At 12 o'clock on the day of our visit, we observed from fifty to sixty women proceed in a body from the village to the fields, where they were to reap and bind oats. Each female carried a long wooden rake and wore a very large straw hat of coarse but peculiar fabric. In other respects they were clothed with much uniformity in a species of grey cotton cloth and in a style appropriate to the employment. Of the special charms of females subjected to this masculine species of labor, it is not necessary to speak." Thus these people lived an austere life, devoid of those social amenities which attend our higher civilization, so-called, and contented themselves with a sort of sanctified simplicity, such as the cultivation of flowers, the blending of their voices in song and the love of painting and sculpture. They had books, also, for their leisure hours, but in reply to the questions of strangers as to the particular books they read, their constant reply was: "The Bible is the chief book read among us."

So far as worldly prosperity was concerned the Rappites had abundant reason to be happy, but they were not contented. A bountiful harvest had rewarded their efforts; their vineyards fairly groaned with clustering bunches of purple grapes; their manufacturing interests had proved successful beyond their anticipations; their trade with the outside world had increased surprisingly and fortune seemed to smile upon their every effort. But there was one serious drawback. When they turned up the rich black alluvium which for untold ages had been accumulating as the result of the annual overflow of the Wabash, they also turned loose a vast quantity of malarial gases and, as a consequence, many of them sickened and died. They buried their dead in a graveyard within the limits of the village. After carefully leveling and sodding the ground and making a careful record of the dead, they watched over them henceforth with a sympathetic tenderness which only those who are bound together by a common tie can feel. But they did not erect memorial stones of any kind and when asked why they did not thus remember their dead their reply was, "Does God forget?"

Thus after ten years of successful effort in Indiana, they determined to return to their old home in Pennsylvania. In 1804 the per capita wealth of these frugal Germans did not exceed $25, while in 1825 it had reached the comfortable sum of $2,500 for each man, woman and child—a fact certainly worthy the attention of the political economist.

BOUGHT BY OWEN.

Through the agency of Mr. Richard Flower, an Englishman who, in company with a number of his countrymen, had established a colony in Edward county, Illinois, a few miles west of the Harmony community, negotiations were opened with Robert Owen for the sale of the Rappite property at Harmony. The efforts of Mr. Flower were doubtless supplemented by those of his son, Edward Fordham Flower, who afterwards became one of England's most successful reformers, but who at this time was a student at New Lanark, and had spent a fortnight at Mr. Owen's home. Young Flower had spent some years with the Illinois colony, but on account of his sympathy for and assistance to fugitive slaves he incurred the bitter enmity of the Kentucky slaveholders and was compelled to flee the country. The consummation of the trade set on foot by Mr. Flower finally resulted in the purchase by Robert Owen of 20,000 acres, together with the village of Harmony, which contained dwellings sufficient to accommodate 1,000 persons, for all of which he paid the sum of $150,000.

Mr. Owen, with a heart "fluttering with boundless hopes," was soon speeding across the Atlantic to test the practicability of his "views" among a people who had hitherto led a sort of free, independent and joyous existence, having been nurtured in the school of self-dependence, and who were in general quite innocent of those conventionalities and artificialities which are the natural outgrowth of more refined civilization. He set about his task with a well defined purpose in view. Provision was made for the management of the community in all its details. Harmony was rechristened and henceforth became "New Harmony." Schools were established upon a broad and liberal basis and in harmony with Mr. Owen's exalted ideas, and it is worthy of remark that his educational ideas in general were far in advance of his time. Manufacturing interests were carefully looked after and diversified interests were the order of the day. "The art preservative of all arts" was not forgotten and the New Harmony Gazette, edited by Robert Dale Owen and assisted by a brilliant corps of writers, was ushered into existence. Mr. Owen having made very liberal propositions to the farmers surrounding the community, a number of them identified themselves with the society. Gathering all the people together, Mr. Owen addressed them, setting forth the advantages to be derived under their new conditions. "I came," said he, "from Europe for the sole purpose of changing the individual system to the social system." For the edification of the people lectures were delivered on Sunday evenings on socialistic, scientific and educational themes, while amusements in the form of theatrical entertainments and dancing were assiduously cultivated at stated intervals. At New Lanark a minister was employed by the managers of that industrial village to preach to the Highland operatives in the Gaelic tongue, but the plan of the New Harmony community made no provision for religious worship, Mr. Owen seeming disposed to follow in the footsteps of Frederick the Great by allowing every man to get to heaven in his own way. This apparent indifference to moral and religious influences was a "rock of offense" to some of their neighbors, but they put a temporary quietus to the matter by stating that while it was true they had no place for religious worship, it was also true that they had no place for the sale of intoxicating liquors.

Had Mr. Owen confined himself to the principles enunciated in the constitution of the new community (promulgated in 1826), and strictly adhered to them, his pathway would doubtless have been much smoother. That instrument declared for "equality of rights, uninfluenced by sex or difference in ability; equality of duties modified by physical and mental conformation; sincerity in all our proceedings; kindness in all our actions; courtesy in all our intercourse; order in all our arrangements; preservation of health; acquisition of knowledge; the practice of economy, and lastly, obedience to the laws of the country in which we live." But when he made an open attack upon religion and challenged its ministers as he did at New Orleans, to meet him in public discussion, he found that the indorsement by the American people of his "views" was imaginary on his part rather than real, and that while the average citizen might for the moment be carried away by a transient breeze of doctrine strange and new, his sober reflection at last brought him back to his early moorings.

CAMPBELL VS. OWEN.

A champion soon arose in the person of the Rev. Alexander Campbell, of Bethany, Va., and a discussion upon "The Evidences of Christianity" took place between that gentleman and Mr. Owen at Cincinnati, in the spring of 1829. Mr. Owen's friends claimed, and with some show of reason, that his opponent had taken an unfair advantage of him at the close of the discussion, in that, instead of taking the sense of the assembly upon the merits of the discussion, he proposed that "all persons doubtful of the truth of the Christian religion, or who do not believe it, and who are not friendly to its spread and prevalence over the world, will please signify it by rising up." To this proposition but three arose. A desultory warfare was kept up for a time through the newspapers, but Mr. Campbell declined for a time to enter the lists with other champions, preferring to save his slings and arrows for "The King of the Skeptics in the City of Mental Independence."

For some two years the community at New Harmony flourished, and as many as eight smaller communities were formed within the parent community. The boarding and lodging-houses were prosperous; people were apparently getting a better understanding of the "views," and for a time everything pointed toward a reasonable success of the enterprise. In 1827 Mr. Owen visited England, only to find the community of Orbiston in a deplorable condition. The co-operative system had utterly failed. Returning to the United States, he reached New Harmony at a moment peculiarly discouraging. To such an extent had the people carried the doctrine of "what is everybody's business is nobody's business;" that the hogs had been allowed to destroy every garden in the village, save one. After surveying this scene of desolation, Mr. Owen declared that "it would require the Bank of England to run these Americans in a social system, for none want to work, but all want to play the part of a gentleman."

It was now evident that the community plan was a failure and within a few months the New Harmony community, together with a number of others in different parts of the country, all modeled upon the plan suggested by Mr. Owen, ceased to exist. A small community was founded some ten miles from New Harmony—but without the socialistic features of the New Harmony community—by the family of Jonathan Jaquess, an old Revolutionary soldier, and called "Goshen," having in mind Gen. xxxxvii, 8: "In the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell." This little community was ideal in its rusticity and bade fair to solve the vexed question of co-operative industry. Their first year's crop was abundant and was transported to New Orleans, where good prices were realized. The second crop was also abundant, but while floating down the Wabash their boat struck a snag and nearly the entire cargo was lost. Discouraged, they returned to their several homes, each determined henceforth to follow the good old plan of "every man for himself."

In 1828 Mr. Owen forwarded a memorial to the republic of Mexico, setting forth his peculiar views, and, in appreciation of the principles unfolded by him in his discussion with Mr. Campbell, a proposition was made by the Mexican government to place at his disposal a district 150 miles broad, lying along the American frontier, for the purpose of establishing a socialistic community, but nothing tangible grew of it. After his final abandonment of the New Harmony community plan, Mr. Owen made London the center of his activity, and continued to advocate his "views" with much of his old-time fervor until his death, which occurred Nov. 19, 1858. He was buried in his native town, Newton, Montgomeryshire, Wales.

With all his crudities, Mr. Owen deserves to rank high in the estimation of mankind. He originated many valuable ideas which have been gradually crystallizing into definite forms. He introduced infant schools in England. He was the pioneer in many of those reformatory schemes which have been so helpful to the laboring classes in England, and by his persistent efforts secured shorter hours for factory operatives. His humanitarianism was all-embracing, and his charity of a broad and generous type.

THOMAS M. WEAVER.

Washington, D. C.

Sensitive About His Age.

Washington Star.

An attorney from Springfield, Ill., was at the Capitol the other day, and the subject of sensitiveness about age came up. "The most remarkable instance of that," he said, "was a man—not a woman—and a very able man mentally, too. Judge Sydney Breese, for many years one of the justices of the Supreme Court of Illinois, died at a very advanced age, but no one ever knew how old he was. Upon one occasion the judges of the Supreme Court of Iowa visited the Illinois Supreme Court. Judge Wright, of Iowa, was at that time very old, and he had gone West from Ohio, the State of Judge Breese's nativity. At the banquet table Judge Wright said to the venerable Illinois jurist:

"'Judge, we must be about the same age. We left Ohio in the same year. We have served on the bench an equal length of time. I wonder how much further the coincidence extends. I would not be surprised if we were born during the same year. If not an impertinence, I would ask you how old you are? I am seventy-eight.'

"Judge Breese arose from the table, his face livid with anger, and saying, fiercely, 'I would consider it the height of impertinence, sir,' left the room and would not appear again when Judge Wright was present."

Necessary to Success.

Atchison Globe.

A woman isn't competent to take boarders unless she can make a filling for pie that she can call apple one day and next day pass for peach.

VOICE OF THE PULPIT

A QUESTION THAT INVOLVES BOTH HUMAN DUTY AND DESTINY.

P. S. Jernigan, of Columbus, O., Answers the Inquiry, "Is Jesus Alive?" in the Affirmative.

"I am He that liveth, and was dead, and behold I am alive forevermore."—(Rev. i, 18.)

"Is Jesus alive?" The answer involves your duty and destiny. If the life ended on Calvary was never resumed, you are released from the claims of Christianity. If, however, Jesus rose, lives and reigns, service is your duty and redemption your privilege.

Whatever your belief about Jesus, you are doubtless sure of the reality of sin. Name it as you will, there is something that leads you to do that which you do not approve. Call it sin, self, surroundings or Satan. The name is nothing. The fact is you are enslaved and would be released. You covet the perfect self mastery that marked Jesus.

Were you sure Jesus were alive, you would gladly accept him as Savior. But you are unable to believe in his resurrection. You say of him: "A good man, but dead; a teacher, all wise, were he present to interpret his teachings; a Savior quite sufficient if here to-day—but dead!"

As an "honest doubter" you are, doubtless, ready to reopen this question. The text says, "Behold, I am alive forevermore." "Behold, is meaningless to you. Confessedly Jesus is not visible in human form. Neither telescope nor microscope may discern him. In the lack of tangible evidence you feel unable to accept the text.

But you cannot let the matter rest here; for this question, "Is Jesus alive?" is the one perennial and infinitely significant question of our mortal life. If he did not live again, then none may. If he rose, all may hope. The question of the "beyond" is, after all, the most living of issues. Even Ingersoll, beside his brother's grave, dares to hope. Even Huxley wished inscribed upon his tombstone his wife's lines upon this theme. The answer lies in Jesus if anywhere.

Let us, if you will, ignore the usual proofs of His resurrection. Some claim immediate converse with Him, but this you think imagination. Some consider the gospel account demonstrative, and this you term a fallacy. We grant that neither sight nor logic will ever prove His resurrection. "Jesus, then, is forever dead?" Nay, not so fast. Science cannot prove Him alive, much less can she prove Him to be still dead. Truth is larger than science.

We may begin with the hope that Jesus is alive. A mere hope seems inadequate to answer so weighty a question. But perhaps hope counts for more in life than you have supposed. It has seemed to you inferior to reason, perhaps it serves a higher purpose. Prof. John Fiske recently said that the deepest and strongest implication of the doctrine of evolution is that which asserts the everlasting reality of religion. Religion turns upon the hope of immortality. Science then asserts the permanence of this hope.

Science herself has depended largely on this subtle guide. Its history shows that man has an "instinct for anticipating truth," and that nature is prepared to meet intense desire half way. Said Professor James lately: "Hardly a law has been established in science, hardly a fact ascertained, that was not first sought after, often with sweat and blood, to gratify an inner need."

Do not fear, therefore, that reason compels you to abandon your instinctive hope of immortality. If the "guesses of science" have been so often verified, it is more reasonable to believe that in the vast unexplored regions of truth there is a reality corresponding to the aspiration for immortality than to "affirm that the universe is a nest of boxes with nothing in the last box." The latter creed is neither credible nor creditable. To belief, not unbelief, said Goethe, is due the progress of the race.

Life is, for the most part, founded on "maybes." The hope that we may succeed in business, make great discoveries or win distinction, is the main spring of most of our efforts. The secret of success lies not more in superior knowledge than in the courage of hope. Time would fail to tell of Palissey, Stevenson, Edison, of Columbus, Stanley, Lincoln, all of them, and many others, men who achieved by daring to hope where their fellows would not venture beyond the bounds of certain knowledge.

In religion hope is not less potent and practical. It may seem rash to you to base the highest interests of life on a hope. But not to do so is a greater danger. Life, with its weighty moral issues pressing for decision, compels us to act as believing or disbelieving in God, a Savior and a future life. Every man is daily revealing his creed, acknowledged as such or not. You may starve your heart and stultify your mind by refusing to decide the claims of religion. You may govern your life by the conventions of society or the dictates of pleasure, but in so doing you really declare yourself mortal and consign yourself forever to "that low inn whose door is opened with a spade."

The New Testament mentions the full assurance of hope, suggesting that if cherished it grows to certainty. This may seem to you a self-delusion. You have carefully shunned the intoxication of hope. Warned by many shattered hopes, you build little on the future.

But the "hope of the gospel" is no air castle. It is a solid conviction born of acquaintance with Jesus. You may be John beholding Him in the fish, Paul conversing with Him through opened heavens, a child learning of Him at mother's knee. Your knowledge of Him may be derived from the gospels or rest on the testimony of the church. In any case you will wish that He were alive. The wish is father to the hope, and the latter is confirmed by facts. It is justified in your mind by your increasing knowledge of the vast and growing influence of the life and teachings of Jesus. This fact, accompanied though it may be with the faith of millions in His present existence, is not demonstrative. It does not inspire the certainty of the multiplication table, yet breeds its own hopeful conviction. You feel that the influence of Jesus flows from an eternal fountain. The Congo river, thrusting its waters unchanged ninety miles into the Atlantic, tells of living springs deep and strong, though unseen. So the life Jesus molds is not molded by history. Events throng to His call and emphasize without obliterating His personality. A life that for nineteen centuries has withstood the opposition of foes and survived the mistakes of friends may credibly be still enshrined in the living personality that once embodied it. As Napoleon reached faith in his own destiny through repeated victory, your faith in a living Jesus grows with the contemplation of His triumphs.

Napoleon met his Waterloo and Jesus Calvary, but while the one is no longer a factor in the strife of nations, Jesus is more aggressive and dominant to-day than ever. The contrast convinced Napoleon, how much more us, that Jesus was "no mere man." Thus you may become so